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Our Go

Observance of Rural Life Sunday in our country is traced back to an event which occurred in France many centuries ago.

However, the basic thoughts which are the foundation stones for the observance of Rural Life Sunday are as old as the stones that Cain and Abel used to build the altars on which they laid their thank-offerings. Both performed the same act of worship. The one met with God's favor; the other did not. The difference lay in the area of faith.

The basic thought of Rural Life Sunday is man's dependence on the blessings of the Creator for his livelihood. In the simple agrarian way of life this was expressed when man sowed and reaped in faith and used the fruits of the fields to satisfy the needs of neighbor and self. Where faith was strong it was done in a way that made for contentment and growth. Life found its highest expression in the joyful acknowledgement of God as Creator and Redeemer.

Today we have a much more complex society. The agricultural way of life no longer can stand by itself. It is closely related to industry and urban living. The farmer's dependency on industry has not made him less dependent on the Creator. The opposite is true. The more interrelated society becomes and the more impersonal the relations are, the greater the need that men see themselves as having the same Creator and Redeemer. In this picture of complex interrelatedness the church observes Rural Life Sunday.

The sin of the misuse of something good is always present. It is for us to rule over this sin.

Rural Life Sunday observance is not for the purpose of glorifying a particular way of life. We need to be careful that no one receives the impression that we are worshipping God's creation. The Creator alone is worthy of our adoration. There is a danger in speaking of the holy earth. God alone is holy!

Rural Life Sunday observance reminds us that w are earth people who are fed by God through th medium of the soil. People today eat out of the Han of God just as much as did the children of Israel who they ate the manna in the wilderness, or when Jesu fed the five thousand in Galilee. The difference is th today God uses the orderly processes of nature.

This Luther has expressed so beautifully for us his explanation to the first article. It is the last senten of this explanation that a proper observance of Rur Life Sunday will emphasize; namely, "For all of whi I am in duty bound to thank, praise, serve, and obe Him."

This is done in the everyday situations of life—so ing the wheat and planting the corn is one of the situations, but not the only one. Millions of people ne plant or sow. They too are dependent on God. Th too need to serve and obey Him. Our Christian fa must become enmeshed with land, machines, factor Our God is not just a Sunday God or a church G He is the God of the field, of the factory, of the fa organization, of the labor union, and of the legislat hall. The simple blessing of seed and soil serves to mind us how down-to-earth God is. How near He is us. Yet we worship Him in awe and adore His maje

The farmer is ever at work improving the ferti of his fields with crop rotation. He reshapes his fie through contours and grass waterways to make th more productive.

God also is at work in His field, which is mank

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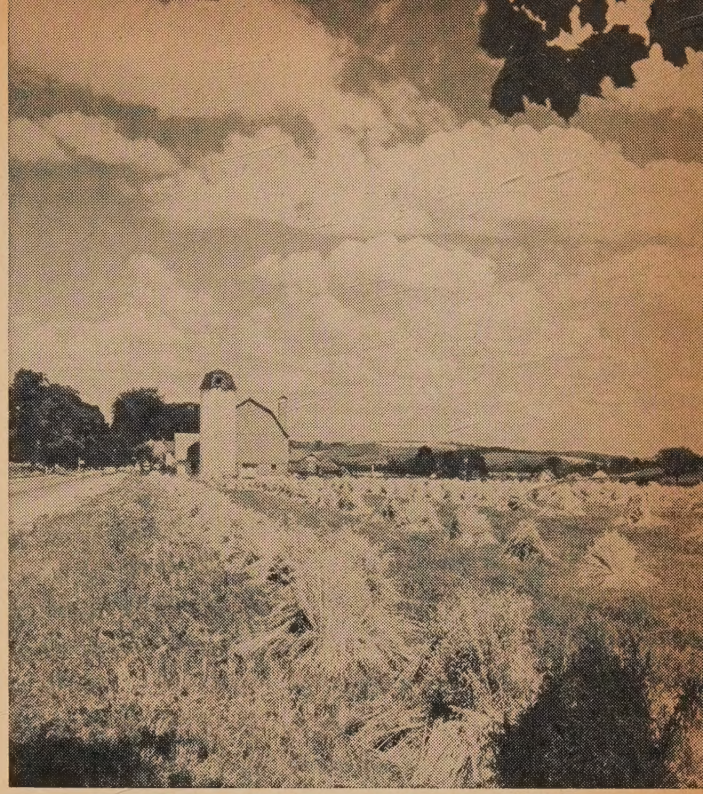
rovides

by E. W. Mueller



metimes He runs His subsoiler, the law, over His d to loose up unproductive soil and make it more eptive to the gentle rains. We need more fully to derstand what God is after as He performs His work develop His people. It is not adequate to say He is ly interested in their eternal salvation.

This answers for us the question, What is God's goal man? It does not tell us what is the Divine role of redeemed individual as he waits for the Lord to me again. Surely it is not just to sit. Here the Church ist offer the people aids in a way so they can take ld of them and use them.

would like to make a few suggestions to the people o belong to town and country churches. I would e to begin by looking at the word "work."

We have often equated work with production. We ve said that man's basic role is to produce. In many as we have more than solved the problem of produc- n. Then we began to speak of man's role as a con- mer. By means of planned programs we have sought increase people's capacity to consume so man could ntinue in his role of producer. This does not make se. It is not wrong to produce. It is not wrong to nsume. But it is wrong to say that it is the basic e of man. Producing and consuming are a means an end. God would use them as means. They give n cause for praise. They give him the capacity and opportunity to serve.

God as He works in His field, mankind, is interested the development of the people He has redeemed. is interested in their growth. Man finds his highest velopment in fellowship with God and in service to neighbor. God is not content to work with mental ncepts. He is at work with people who have flesh d blood.

People live in families—in a small fellowship like o roommates in an apartment, or 500 or 10,000 people a community. People work on a farm or in an office in a grain elevator or in a village. It is here that de- opment can take place. It is here that services can rendered to a neighbor in Christ's name. It is in the vice of his neighbor that man finds his real role.

Rural Life Sunday observance can help people to see w the Christian faith, the well kept fields, and the opy, God-fearing family belong together. They are piece.

Rural Life Sunday can help town and country con- gations to see their task in establishing Christian homes in the country, in the village, in the small cities they serve—establishing God-fearing families who are strong in confessing their faith in Christ and who are secure in their homes and on their farms and in their jobs.

I do not believe that this calls for a special program on the part of the church. It calls for a clear understanding of duty and responsibility on the part of each Christian in his situation as a parent, as a farmer, as an office worker, as a teacher, or as a customer—an understanding of our duty in our particular assignment and our responsibility to our near neighbors and to our neighbors far away.

To achieve this goal we need: 1—Effective town and country congregations with adequate facilities. 2—Pastors who have a vision of the task which needs to be done in our mechanized town and country communities so that machines and agricultural know-how will be dedicated to God. 3—Pastors who gratefully accept the task of being the proclaimers of the whole Gospel of Christ. 4—Congregations who earnestly pray that God through His Word may lead and keep them in Divine fellowship. 5—Congregations who also pray that God may see fit to use them in the development of responsible communities.

This is a big assignment that town and country congregations need to accept in faith. A proper observance of Rural Life Sunday by the Church will put this assignment into sharp focus against the background of our contemporary town and country communities.

Americ

Above: Pastor Mamen and his youngest son, Svein, play with an American toy.

Above: Norwegian girls are fond of knitting. Mrs. Mamen instructs her daughters Sidsel and Randi.

Below: Knut and Jon look on as their father puts a new find into his collection of stamps with religious motifs.

It has been a great experience for me, a citizen o Norway, to come to the United States as an "exchange pastor," to serve a Lutheran parish in the northwes corner of Iowa.

My family and I arrived in Inwood, and were settle in the Lutheran parsonage, just in time to see a sma town celebrate the nation's Independence Day, Jul 4th, 1959.

At home in Norway, they say our clergy is divide into two groups: those who *have* visited America, an those who *want* to visit America! For many years was a member of the latter group. Now I have bee promoted. I am grateful to the church that sent m and grateful to the church that accepted me.

In Norway we have heard and read a great de about church-life in the United States. It has creat in us a desire to come over and see for ourselves; observe; to absorb new ideas; to receive inspiration.

Personally, I had one other reason for wanting visit the United States. More than 60 years ago, r father was an American citizen. During the Spanis American war, he was one of Uncle Sam's soldie serving in the Philippine Islands. He met my mother a Lutheran church, in Kalispell Montana, on New Yea Eve, in the year 1900. My mother was a visitor fr Norway, and was eager to return to her homelan So my father sailed back to the land of his birth, s tled there, and for the second time, changed his citize ship. Naturally, I have always been curious to see t land where I would have been born and raised, h Mother been a little less Norwegian!

The Christian Church is universal; it has been fou ed and established on every continent. But these ganized church groups need to get acquainted; th need to know one another. We should establish be contact between the churches of the Old World, a those in the New. We have much to learn from e other. We need more contact between the you churches in Asia and Africa, and their sponsors, Christian churches of Europe and America. This change-program is a splendid way to establish cont It is my hope that the program will continue and it will be enlarged.

It is interesting to serve a rural parish in the r west. I meet many men and women here, who e grated from Norway. And each has an interesting s to tell. In a rural area a pastor can contact everyo those who are active in the church, and those who not. He gets a complete picture of the entire popula

rough Norwegian Eyes

by Hans Christen Mamen

d has some very gratifying experiences. For instance: pastor told me about an old Norse gentleman in his rish who could not speak the English language; the stor did not speak Norwegian. Down through the ars, the old man had lost contact with his church, e largely to the language barrier. The pastor and I sited him. It gave the old man a great deal of satis-ction to be able to talk with a pastor, in his own ngue. He told us that he had emigrated in the ghties; he had settled in a Norwegian community, here it had not been necessary to learn the English nguage. He had outlived all his old friends; he was l and lonely; an alien in a strange world. Before we t, the old man once more established contact with s church; he became a guest in his own home; an ar-guest, in his own dining room.

It has been interesting to watch rural America face me of her new problems. Statistics show, and observa-n proves, that the farm population in the midwest is minishing, and the urban population is growing. The nd seems to be larger farms, and fewer farmers. his has added to the problem of the rural church.

Changes Must Come

As one drives along the highways one sees numerous tle white churches; houses of worship, built by the rly settlers, each with a little cemetery beside it. here was a time in the history of America, when it as necessary to build churches only five or six miles art. Transportation was a problem. It was the day the horse and buggy, and there were no surfaced ads. However that problem was solved by the auto-bile and the paved highway. There is no longer y need for many churches, a few miles apart. Many ngregations in the mid-west are meeting the present oblem by merging. Two or three congregations unite, d together they build a new church. Gradually the all white frame churches that dotted the countryside e disappearing, and new structures, more complete th sanctuary, education unit, and parish hall are tak-g their place in towns and villages.

It is not done without pain! Man is so made that he bels against change. I can well understand and sympa-ze with the reluctance of those who do not wish see the spire come tumbling down from the church ey have always attended; do not want their church ased from the landscape, and the little cemetery de-ted.

On the other hand, I admire the men and women who brush their personal feelings aside; who are realistic in their thinking, and do not permit sentiment alone to rule them. Because we must think in terms of the future, as we help to build God's Kingdom, there are times when it becomes necessary to cut the cords that tie us to the past, and march resolutely forward. I repeat, it is not done without pain!

But, is it always necessary to destroy the little rural church? Must every one of them be completely removed from the scene? Wouldn't it be wise to preserve them? Such an old church will become a landmark; a memorial, to the pioneers who built it. In Norway we destroyed many old churches during the last century. Today—we regret it. As I look at you, through my Norwegian eyes, I make this suggestion: "Reorganize your congregations where it is necessary; build new churches; do whatever will be of benefit to the spiritual life of your community, but—preserve your ancient landmarks!"

I am frequently asked if church-life here is different than the church-life of Norway. The word of God is always the same! The doctrines of the church, the liturgy, and many of the hymns, are the same. And, of course, people are people wherever one goes. So, here at Inwood, Iowa, and when I visit other Lutheran congregations and institutions, I am among brethren. But there are some differences. Let me call your attention to a few.

I have found some customs in your church, that I would like to carry back home. Your church choirs have impressed me. I don't know if it will be possible to get church choirs as good as yours in smaller rural parishes at home. The musical education in the schools has to be on the same high level as here in the States. And we are far behind you in this way.

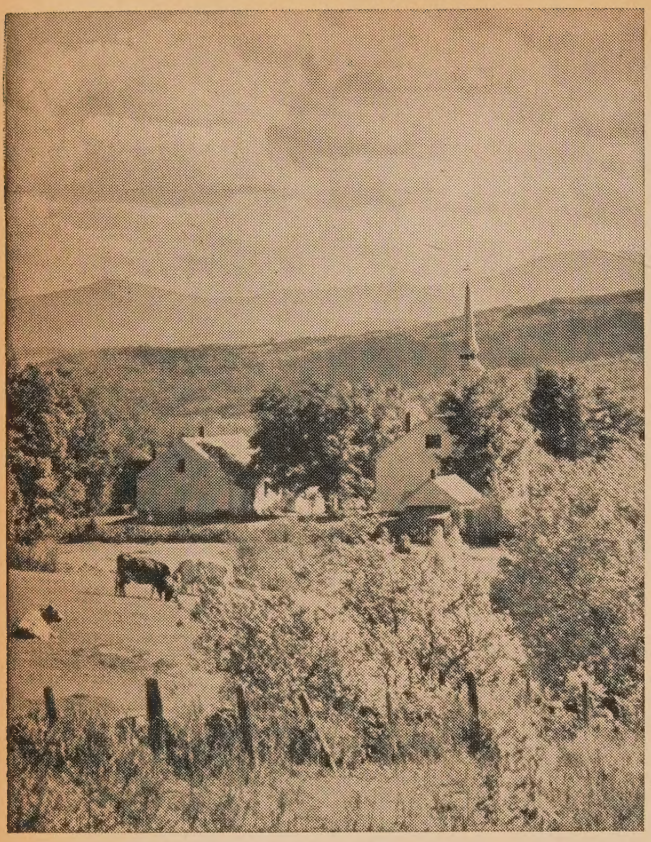
I also like your Sunday morning bulletin. We should adopt your Sunday morning bulletin in Norway, as we adopted your PTR-Mission a few years ago.

I like the way you organize the various age groups in your congregations. You are organized, all the way from Cradle Roll to the "golden age" groups.

The willingness of church members to take part in the activities of the church; to serve on boards, councils, committees; to teach in the Sunday school, sing in the choir, and give leadership to organized groups, commands my respect and admiration.

It is wonderful the way your headquarters in Minneapolis supplies the various organized groups with in-

(Continued on page 21)



A brief history of the rural church program in The Evangelical Lutheran Church

Emphasis on the rural church and rural life in the Evangelical Lutheran Church began in a small way at a meeting of the South Dakota District Pastoral Conference in Sioux Falls on January 1, 1942. A paper entitled: "The Rural Church Problem" was presented at the conference. A discussion followed which resulted in the election of the first Rural Life Committee in our church.

The committee went to work immediately to establish goals and objectives for itself and to set up an educational program beamed to help the pastor and the congregation in the rural area in solving some of the problems that faces the rural church because of the many social and economic changes taking place in the countryside.

Dr. Martin Schroeder, who was at that time Rural Work Representative of the Board of American Missions of the United Lutheran Church in America, was invited to address the South Dakota District Pastoral Conference at its meeting on April 29, 1943. It was at this meeting that our baby began to walk. Dr. Schroeder's messages on the rural church and rural life were of tremendous value in stimulating interest among the pastors and in getting this new program into gear. Four steps were taken at that time:

1. The membership of the Rural Church Committee was increased to four. Pastors A. Molberg and S. H. Simonson were elected to serve on the committee with Pastors Virgil Hougen and Elmer Ellefson.
2. The following objectives were adopted:
   a. That every rural pastor of the South Dakota District during the coming year, enlighten his people on the various phases of the rural church situation, and the place of the rural church in God's total program of salvation.
   b. That some effort be made to sponsor standards of excellency in community life. Let the church be the center of community life.
   c. That we observe Rural Life Sunday—Rogate (Fifth Sunday after Easter) with special services
   d. That we strengthen the rural church by providing the best possible program of parish education.
   e. That we solicit and encourage lay participation and lay leadership in our rural church program
   f. That we keep ourselves informed as to the needs the marks and the achievements of an effective rural ministry.
3. The Rural Church Committee was charged with the responsibility of laying the rural church problem before the National Lutheran Council with the thought that an effective rural church program should be a all Lutheran effort. The National Lutheran Council r acted favorably and recommended that rural mission be included in the Commission on American Mission This recommendation was carried out by a special com mittee elected at the meeting of the Council in Janua of 1944. This resulted in the calling of the Reverer E. W. Mueller as assistant to Dr. Conrad Hoyer.
4. The District Pastoral Conference requested t Rural Church Committee to publish a bulletin by mea of which helpful information might be given the paste and the people of our congregations. Such a bulle made its appearance in June of 1943 when the first iss of the *Rural Lutheran* was published with Pastor Vir C. Hougen as editor. This bulletin, the *Rural Luther* continued to be published, first quarterly and la monthly, until it walked off the stage in May of 1 after fourteen years of service.

In 1945 the Centennial Planning Committee of Church recommended that a Rural Life Commiss be appointed, supervised and directed by the Board Home Missions. This was done and the Commiss

Our Rural Son

by Elmer O. Ellefson

nsisting of seven members held its first meeting on ay 22, 1945. The mandate given the Commission was rely educational. Its purpose, through conferences, tures and publications of various kinds, to seek to engthen the rural arm of the church.

Its best known accomplishments undoubtedly have en the Rural Life Conferences that have been held roughout the country. The first of these conferences s held at Augustana College in Sioux Falls, S. Dak., July of 1944. Since that time many similar confer-ces have been held throughout the church at our urch colleges, Bible camps and in local congregations. Many of these conferences have been planned and onsored jointly by the Rural Life Commission, or me member of the Commission together with a local terested group and Dr. Mueller of the Division of merican Missions, N. L. C. It is at these Rural Life nferences, and he has been in attendance at most of em, that Dr. Mueller has made his greatest contribu-n to Christian rural living and the rural church. And s not only among Lutherans but among other groups well as he has spoken at meetings held on the cam-ses of some of our state schools. Dr. Mueller's wide rvice to the church, both in interpreting the Lutheran urch to others and in keeping abreast with the in-ence of the agricultural revolution, has been in-imable in value.

It should also be noted at this point in the record at some very excellent work on behalf of the rural urch has been done in the North Dakota District. 1948 there was a caucus at the District Convention d it was decided to create a District Rural Life Com-ission. This Commission was to consist of twelve rsons, four laymen, four pastors and four administra-e officers from the district. In May of that same year e Commission called Mr. Leonard Orvedahl as Com-issioner. This office had no precedence and Mr. Orve-hl's first assignment was to spell out a program in a strict with five hundred rural churches.

It is impossible here to go into detail with respect to e work done by this group, but we do want to say at under Mr. Orvedahl's leadership the rural church the North Dakota District has been strengthened eatly. For example, through careful counselling with y people in the congregation Mr. Orvedahl has been strumental in effecting some very fine realignments.

Coming back for a moment to the Rural Life Commission of the E. L. C. let us note another very fine aspect of their work. For several years now the Commission has worked in close cooperation with Luther Theological Seminary. Almost from the beginning of this rural church emphasis members of the Seminary faculty were interested and invited pastors with rural church experience to speak to their classes on the problems in the rural church, the opportunities that are there, and give them guidance.

Now for several years the Commission has been having what it has called "Seminary Days." They have been holding their annual meeting at the Seminary at which time members of the Commission or some invited person have spoken to the Seminarians, particularly the seniors.

Finally we want to take note of two other things relative to the work of the Commission. One is their emphasis on the observance of Rural Life Sunday; and to give help in the observance of this day they have published some very good service folders. The other is that from time to time they have published some good pamphlets and tracts for general distribution.

The Commission on Rural Life and the Rural Church is an important member of the family of Christian workers. The church is out of balance without that part of the church which we know as "Rural"—whatever your definition of rural might be. The objectives of the Commission are challenging, not only to the members of the Commission, but also to every pastor and member of the rural church. Its program is commendable. We have pointed to certain definite results and we are grateful for them. But we do not boast; we recognize that the results are meager when we think in terms of the amount of work that needs to be done. A few people have caught the vision of rural living, but many have not. A few can see the importance of the rural church in the total picture, but many cannot. A few realize their responsibility as stewards of the soil and in keeping their land for the church, but many do not.

We are, however, truly grateful that during the past two decades when our country has witnessed tremendous social and economic changes, the rural church, by the grace of God, continues for the most part to be living and active.

The Future Befor

The formation of The American Lutheran Church is an exciting prospect. New possibilities in Missions, Christian service, Stewardship, and the total program of the Church present themselves.

When one thinks of the tasks which confront the new church, one hesitates to speak of "the Town and Country church," the "urban church" and the "suburban church." Lutheran theology commits us to one doctrine of the church. The church is not the church in terms of geography but the church is the church in terms of the preaching of the gospel and the faithful administration of the sacraments.

Yet, our doctrine of the Church does not commit us to preach the gospel and administer the sacraments as though there were no such thing as a "social climate" or differing conditions under which a man must live, and move, and have his being. There is one doctrine of the church but more than one way of doing church work. It is against such a background that I wish to speak with respect to the work of the Church in town and country.

The town and country segment of The American Lutheran Church will be considerable. If we consider 25,000 or less to be a proper description of the population concentration of town and country areas, more than 60% of the congregations, pastors, and church members of the new church will be located in town and country areas. A very healthy proportion of the synod's total benevolence budget will also come from these areas, well above the 50% mark. The strength of our church for years has been in these areas because of the natural tendency of immigrants from the Northlands of Europe to seek out the open country and small towns.

Population Relocation

It is fair to say that the agricultural revolution which is currently in process in the United States has effected great social changes. There is a population relocation of considerable magnitude, an increase in the size of the farm operation, a decrease in the number of farms, a great increase in the effectiveness of the farm operation (mechanization) and a resultant effect on the communities which look to agriculture or related industry for support.

Interestingly enough, while population in town and country areas has in many instances decreased, church membership has increased. Further, through effective realignment, necessary because of improved transportation as well as because of population redistribution many town and country churches are carrying on in a more effective way than ever before. They are supplying well trained members to churches in larger population areas in the form of young citizens who are moving to cities and suburbs. They are supporting the establishment of new churches in larger cities through sponsorship and grants in aid. They are furthermore meeting the needs of the people with effective parish programs which minister to the needs of a cross section of the whole community.

Sentiment Not Enough

Congregations, pastors, and parishioners in town and country areas, in my judgment, do not wish to be subsidized by the church. Neither do they wish to be given preferential treatment. The Kingdom of God must and will advance on all fronts.

There is special danger, however, that in the rush to meet the needs of the people who are flocking to the cities, churches and administrators will take the town and country church for granted.

Dr. Mueller, with striking insight, has written:

> Because the Lutheran Church has had its roots in rural areas, the Lutheran Church will continue to express a sentimental interest in rural areas, but will hesitate to follow up the interest with a practical action program.
>
> Sentimental pronouncements are fine, but we will win very few battles for the church in rural areas with a two-edged sentimental sword. We need to come up with realistic and creative ideas for the development of a stronger church in rural areas.

Now, what can be done? Basically, congregations have the responsibility for effectively ministering to their members and the community in which they are located.

The church at large, however, can help. Here are some concrete ways (again I am relying heavily on Dr. Mueller's insights):

> 1—By encouraging able young pastors (or older ones) not to leave too soon. Far too often, pastors are moved long before they have made a maximum contribution to a town and country parish in favor of service in some larger area.

ls

by Paul A. Hanson

2—By training pastors who understand the special needs of certain regional areas. There is plenty of difference between the great plains, the cut over brush and timber country, the dairy belt, the corn belt, and the irrigated areas in terms of people as well as land.

3—By developing an inservice training program for pastors in the field. The Seminary can't teach everything. Some Seminary professors and special resource people, however, can be used to help pastors communicate more meaningfully and effectively to the congregations they serve. (This may well involve special preparatory workshops for Seminary professors.)

4—By encouraging congregations to cut away from the European or old country pattern of church work and to develop patterns which fit the social climate and the geography of the area.

5—By lifting out the Biblical concepts of home, work, family and society and spelling them out in the language people can understand in order that the new rural society now being shaped may be shaped well.

6—By utilizing the resources of the great State universities and the considerable resources of the various parts of government to get the facts in order that the work of the church may move along in a realistic fashion.

Our concern is that the church shall not only hang
n to the land but that our beloved Lutheran church
nall grow and thrive in town and country areas as well
s all other areas.

Attention and Concern

This requires attention and concern on the part of
ıe whole church, of precisely the same kind that is
:quired for the ongoing work of the work in urban,
ıburban, and academic aeras.

Dr. Roswell Garst, the Iowa farmer who entertained
hrushchev at his farm during his recent American
sit said several weeks ago, "American agriculture
ıs changed more in the last twenty years than in the
·evious 2,000. It is my prediction that there will be
ıore changes in the next ten years than in the last
)."

It is not too much to say that the Lutheran church
ın be one of the strong, virile and significant churches
: town and country America and that the next decade
ɔses great possibilities.

Rural Internship

by Stan Rosengren

It was my privilege to be assigned to a small (900 member) church which would probably be classified as rural. Any attempt to write what one learned should be written by the congregation for it is they who are the best judges of what an intern is learning.

But these are my observations. The purpose of internship is to give the seminarian practical experience in the workings of the congregation, and also to get some things done in the congregation. This necessitates that a person get into the congregation life, not only going to the meetings and sitting in on the council, but more important, getting to know the people.

Here is the life of the congregation, and until one is confronted with the people, he is really not confronted with the congregation. In a parish this size, a person cannot help but come into some degree of contact with the people. In only one year, this meeting is limited, nor do I think it is good to become too involved in their lives, for an intern is there for only a year, and then he is gone, probably never again to return to this congregation. But he cannot help entering partially into their joys . . . and into their fears . . . and into their problems . . . and into their moments of spiritual triumph. And here is the pulse of the congregation.

Particularly valuable was the time spent calling. This has more than convinced me that the pastor must get out to meet his people in their homes, and at their work. This is the life of the people, and trying to get to know them without seeing them there, is like trying to pin the tail on the donkey while being blindfolded.

For me internship was a time of deepening appreciation of and reliance on God and His Word to bring about change. While studying at the seminary we say "yes" to the statement that God's Word will not return void, but that it will return manifold. But it is not until we see our poor efforts at communicating this gospel changing and strengthening the life of these people, that we become aware of the great task that we are being trained to carry out.

As in all of living, a person needs to be knocked down to be lifted up again. And in the small community, I have found people very ready and willing to not only bear with me while learning, but also giving the greatest amount of private encouragement in all that I was trying to do.

If I had it to do all over, knowing what I do now, I would most certainly want to go to the same place for internship.

A Layman Serves

by Dr. A. E. Hanso

Governor Orville Freeman, left, thanks Mr. A. O. Torgerson for his service to the State of Minnesota.

The place of the Lutheran Church in town and country has come vividly to the fore in the minds of thinking people in the last ten or fifteen years.

In no section of our Church has this become more evident than in the Northern Minnesota District. Sections of it have been termed marginal land, while other sections have some of the most productive soil in the world. The situation of the Church, however, becomes the same in either situation. People move off from the marginal land, and the more prosperous land owners absorb more and more of the farm area, and consequently we have less people, but about the same number of churches.

How could this be remedied so that the Church would not lose its effective witness in the changing scene? The North Dakota District especially, had experimented with a Rural Life Commissioner, who had made this a special study, and who together with the District President had been successful in promoting several realignments of congregations, giving new vitality and added enthusiasm. With substantial financial aid from the Home Mission Board, the Northern Minnesota District set out on a similar program.

The next problem was to find a man who would be interested and competent to assume these duties. Our Rural Life Commission of the district investigated and called with little or no success. However, the Lord of the Church is never limited if we have a real purpose, and we were led to call Mr. A. O. Torgerson of Detroit Lakes. For the brief time that he was with us he rendered stalwart service.

Now, why did we pick this man Torgerson? Well, there were many reasons. His early years were spent o the farm home near Lamberton, Minnesota, in a famil of three sisters and seven brothers. Maybe it was i this situation that he learned to get along with peopl His high school days were in Hawley, which is in on of the better farming sections of the state. From the on, it was mostly highway engineering, with the ex ception of a stint in World War II.

His work with the state highways began in earne in 1914 in the vicinity of Kelliher. As we drove thi territory together, in a comfortable Ford, he told m about surveying this area for a decent road, and main tained that he had walked every swamp from Kell her to Baudette. Those of you who may have drive even from Waskish to Baudette will know that wa quite a trek. He was County Engineer in Otterta County and later District Maintenance Engineer i Stevens County.

However, his main concern has not been with sta highways only, but with the highways of the Lor As a loyal churchman he has served his own congreg tion, First Lutheran in Detroit Lakes, as a trust and also as president. In the district, his great intere was the work of men in the congregations, and h served four years as President of the Brotherhood. (A present he is on the Committee of Nine for the pla ning of the Northern Minnesota District in the ne Church.)

With his deep spiritual concern, his great understan ing of the territory, and his marked ability to deal wi people and situations, he was particularly fitted f this work. In a proposed realignment he would vi the area and chat with those both for and against, a was really convincing. In meetings he had a penetrati question, "Have you a good reason for existing in yo present condition?" He could analyze a congregatio program very quickly, and if it was not effective, was not happy.

In the brief period he was permitted to work w us, he did magnificent work and helped lay the grou work for, as well as perfect a number of needed alignments. Perhaps the greatest recommendation this man's status, humanly speaking, is that in Feb ary of 1955 a Democratic State Administration urg him, a Republican, to come back to serve as a highw consultant in liaison capacity between Governor's of and the Highway Department. Most anyone will adm that such a situation required great ability and a liv Christianity.

4-H club member participates in the rning worship service in Asker, Norway.

Rural Norway Today

by Joel M. Njus

We do not usually think of Norway an agricultural land. The word Nor-y makes us think first and foremost fishing and shipping.

Yet agriculture is an important fac- in the economic life of the nation. ne fourth of the Norwegian people rn their living through agriculture. rhaps equally important is the cul-ral heritage preserved from genera-n to generation in the rural areas d transmitted to the nation as a ıole.

Norwegian agriculture has a great al of variety. There are a few farms ıich resemble our farms in the mid-st with relatively large acreage and ɔdern machinery. There are many all farms nestled along the sides of rds or valleys that still use natural rse-power. There are tiny farms in e mountains where everything de-nds upon man-power. There are the ge tree farms which cover rocky lges. There are fruit farms and truck rms in areas where the ocean makes e temperatures mild and there are e cheese farming operations high in e mountains during the summer ɔnths.

In response to the question, "What nd of a future does Norway offer a young man interested in farm-g?" Arne Østeby, general secretary the 4-H movement in Norway, tes that in many ways one would ve to describe it as uncertain. There of course a future for a farmer in ɔrway but at present there are too many small farms which do not provide an adequate basis for a reasonable financial return.

On the other hand, a young person who has the technical training, initiative and imagination to adopt modern farming practices will find farming a rewarding career. It is not too difficult, he states, to begin farming as a renter, but it is very difficult to buy land.

The 4-H movement is quite young in Norway. It was not until 1948 that 4-H program was begun here. Now it has a membership of about 10,000 young people in 600 clubs. While the 4-H movement is not organically related to the church, it is interested in the church and what the church has to offer. Participation of the 4-H clubs in church services is encouraged.

In a new pamphlet issued by the Norwegian 4-H is a study plan for a series of three group studies of nine meetings each dealing with the church. The first is a general study of the history of the Norwegian Church, the second a study of the local congregation, and the third a study of the sacraments, ceremonies, and services of the church and their meaning to the individual. It does not take much imagination to see what this could mean in terms of closer contact between the church and rural youth. It remains to be seen how effective the local pastors will be in giving aid and encouragement to such study groups on the local level. But the opportunity is there.

While the church does not have any committee or commission working directly in the area of rural life, it does seek to maintain contact with the leaders of organizations working with farmers. This may be done in terms of meetings to which such leaders are invited by the bishop to discuss together areas of mutual interest and concern. In addition, the Innermission movement in Norway supports three Christian agricultural schools. These schools provide the same technical training as the state schools, but operate as private schools with a definite Christian emphasis throughout.

The people who till the soil have a special charm and hardiness which is an asset to the nation to which they belong. They possess certain religious insights and have a special spiritual contribution to make to their church in an age when this country as well as the whole world more and more becomes an industrial society. One of the tasks of the church in Norway is to remain aware of these values and to establish the channels through which such contribution can be made and received.

Mechanized farming in Norway makes the work easier and is helping to keep young people on the farms.

Editorial...

"Past Is Prologue"

The American Lutheran Church became a legal entity at 11:15 A.M. Monday, April 25, when the Articles of Incorporation were registered with the Secretary of State of the State of Minn. The American Lutheran Church will become a constitutionally operative body January 1, 1961, when its new officers and boards take over finally. However, for most of us who are members of the new Church, The American Lutheran Church came into being the moment the Opening Service of the Constituting Convention began. In other words, we will date the life of the new Church from 11:00 A.M. Friday, April 22.

It was a temptation to head this editorial, "The Editorial Which Refused to Be Written." Half a dozen attempts proved abortive, and even now, with a deadline staring us in the face, we are far from sure what we want to say in estimation and interpretation of the events which have so recently taken place.

Not that there is not plenty to say; quite the opposite! Our difficulty is probably two-fold. One is that we find it difficult to be objective. Like thousands of others, we found the final convention of the ELC and the Constituting Convention of The ALC to be experiences more of emotional than intellectual character. That hampers one when the attempt is to evaluate the events. Further, not only was this a subjective experience; it was also distinctly personal. There is a difference. When one has been as close to and as involved in the developments and negotiations which led to this union as has the writer it all becomes so personal that it is difficult to be as discerning as one ought to be.

The title we finally settled upon for this editorial is so familiar as to be almost a cliche; "Past Is Prologue." We have no idea who first said it; it has been repeated countless times. Yet it furnishes the framework which makes it possible to evaluate with some degree of accuracy the events which have made our new Church possible. It simply says that all the years that are gone may be interpreted as the necessary prologue to the years that are to be.

Approaching the same thought from another angle, the truth is that, while to all practical intents and purposes, American Lutheran Church, The Evangelical Lutheran Church, and United Evangelical Lutheran Church pass out of the picture of Lutheran life, the several pasts remain—both to hamper and to bless.

Let us face it. The past can be a dead weight upo the unfolding years. If the members of the thr merging Churches are completely honest with ther selves, they will have to admit that it is not going be an easy matter to make the break with what h been, in favor of what is to be. Anyone old enough remember the first decade—even decade and a ha —of the life of the ELC knows that. He also know how difficult it was to be fully objective in understan ing and appreciating some of the things which t other Churches brought into that union.

We have no doubt but that the same will be t case during the first years of The ALC. We ha realized all the way through that one of the weakness of the negotiations was that there was too little "gra roots" flavor. At first intimate fellowship was large confined to those who were directly involved in t negotiations. The base did gradually broaden, of cour There came to be joint board meetings; the new boar came into being; district planning committees broug people together; there came to be more and mo joint gatherings at circuit and congregational leve Nevertheless, the truth is that the overwhelming m jority of the members of the new Church are strang to one another. Many of the things they think th know about each other are not true. They will ha to attain to love and mutual confidence and understa ing as they go along. It is inevitable that some of prologue which is the past is going to include discord notes carried into the new.

But most of the past should not and will not be l Its gift to the prologue which ushers in the new by and large, to contribute to what will become b the nature and genius of the new Church. This is t theologically, spiritually, and practically. It is sim not true that any Lutheran body in America ha monopoly on all that is good, all that is desirable, that is necessary. It is when two or more bodies wh are one in faith and similar in practise to the extent t they *ought* to be one, do become one, it is only th that the flowing together of streams can become stream which is deeper, broader, swifter, and more be tiful than was any one of those that merged. It wo be a tragedy if this were not the case.

We confess that we did not know quite what to ticipate from the Constituting Convention. Was it se to make of it a great spectacle, to attempt to ect a mountain top experience? Would it possibly ve been better (as some at one time suggested) to ve made it merely a gathering of the thousand dele-tes for a day, to go through the necessary business, st enough to get "off the ground"? That question was swered resoundingly—it was right that the Constitut-g Convention was exactly what it was.

To this observer the most tremendous discovery was that *we are already united.* It was left for the mem-rs of the college choirs to give tangible expression that feeling, by joining hands and uniting in prayer d song before they parted. But other evidences were esent. "You sure can't tell 'em apart" was an un-ammatical but graphic way of putting it; and we add ith amusement that we have no idea whether the rson we heard say that was ALC, ELC, or UELC! e just know that we echoed his sentiments. They all oked and spoke and acted alike as far as we could e.

Nor was it easy to discern any differences in spiritual titudes and emphasis. It is probably true that among der members there are shreds of difference in spiritual proach, as to liturgy, the outward expression of our ith, and in similar areas. There certainly is no ques-on but that some of the difficulties of forty years ago the young ELC stemmed from such differences. We ve the feeling, however, that that is not going to be major problem in the future. In part this is due to the fferent times in which we are living; in part to the velling effect of a fuller measure of Americanization; d in part to the fact that these three bodies did not me into the union from such an isolated existence was the case forty years ago.

To us it is no compliment to say that a convention is "docile." Yet the seeming "docility" of the Consti-ting Convention was a comforting fact. Everyone ew that much of the business had to be cut and dried. was only in the election of officers that the truly mocratic spirit which should characterize a conven-on of an American Lutheran body had full sway. e were, however, much interested in noting that the ocility" of the convention during the rest of the busi-ss seemed to root in the feeling that the Joint Union mmittee had done the best it knew how, even if could have been improved upon here and there; so 's get all this business over with and get going!

When the spell of that week is gone and the workday e of The American Lutheran Church gets underway, we are going to discover tensions. There are going to be discords carried into the melody of the Church's life from the past which was prologue. In addition, since we are human, we'll manage to add some disharmony of our own. Let's take all that for granted; it is the heritage of our sinful natures!

But overpowering the tensions and drowning out the discords will be the united melody of the new Church. And of one thing we are fully convinced: in the unity we saw manifested at the Constituting Convention was a foretaste of the life to come in and for The American Lutheran Church.

The World Council

Questions and Answers

VIII

Is there a danger that WCC might become a super Church?

No. As we review the history of Protestant denominations we are impressed more by the spirit of divisiveness and of independence rather than the urge to come together and form one "big Church." As Lutherans we know only one "super Church" and that is the one of which Christ is the Head and true believers are the members. The "Oneness" which He prays for in John 17 and which is the basis for Christian unity and Lutheran unity is grounded in "His Word."

IX

Are we not in strange company as Lutherans in WCC?

Yes. We are in company with Churches with whom we are not agreed in doctrine. Therefore, we can justify our participation in the WCC only on the basis that it is a *council,* and not a Church. However, we should also bear in mind that, since Lutherans constitute the largest segment of the WCC, non-Lutherans therefore will have more reason to feel like strangers than we.

X

Is there danger that we may compromise our faith by being in WCC?

Lutherans are members of the World Council not for the purpose of compromising our faith, but on the contrary to give witness of it. The moment any Lutheran representative in the WCC gives evidence of compromising scriptural truth he disqualifies himself and should immediately be expelled. The danger of compromising one's faith is always present whether one is a member of WCC or not, which makes it necessary for all devout Christians to be on the alert and to defend his Church against all compromising influences.

A Final Study in Genesis

By C. L. Brulan

This, then, is my beloved Genesis," writes Luther. What do you say of Genesis after "carrying" and "digesting" it for soon—three months?

Do you recall the repeated references to the "ten units" of Genesis? Did you perchance discover the reason for the claim of the "ten units"? The repetition of a certain phrase serves to indicate the *fact* of the "ten units," and, further, to indicate the *where* of the "ten units." Ten times one finds "These are the generations of" (only one variation). In the RSV variations are frequent and tend to confuse. In the KJV, the ASV and in the Hebrew Bible the phrase reads as follows (the RSV variations appear parenthetically):

The Grand Introduction
(Genesis 1:1-2:3)

2:4 "These are the generations of the heavens and the earth"
5:1 "This is the book of the generations of Adam"
6:9 "These are the generations of Noah"
10:1 "These are the generations of the Sons of Noah"
11:10 "These are the generations (descendants) of Shem"

* * *

11:27 "Now these are the generations (descendants) of Terah"
25:12 "Now these are the generations (descendants) of Ishmael"
25:19 "Now these are the generations (descendants of Isaac"
36:1 "Now these are the generations (descendants) o Esau"
37:2 "These are the generations of Jacob (This is the his tory of the family of Jacob)"

It can be helpful to write these references in you Bible on the blank page opposite Genesis 1 under thi title: "The Key to the Literary Structure of Genesis."

Underneath the references, if you will, put the char which is printed at the bottom of this page, for it ma well serve as a second reminder of the organizatio personalities and purposes of Genesis.

The chart of names and thoughts, and its design and the "ten unit" references serve as a panorami presentation of Genesis. From the arrangement of th material evidenced in the "ten units" and its divisio the purpose of the Genesis writer reveals itself. It even significant that "ten," the number of completenes is used. NOW—at this point, following your own stud and after careful examination of the preceding, can yo articulate the purpose of the Genesis Story?

To answer, first, converse: Why ten? Why are som names dropped (culled)? Why is there selection, an selection to one family? What does God want to d And, what is man? What is man wanting to do or be Also, what realities does the Genesis writer want communicate? Try, on your own, to express on pap

ALL OF MANKIND		ONE FAMILY—ABRAHAM'S			
1 — 11		12 — 50			
BEGINNINGS: FAILURE (FLOOD)	SECOND BEGINNING FAILS: (Babel)	THIRD BEGINNING A Change in Strategy (Note also that evil continually manifests itself.)			
"SALVATION—		ITS NECESSITY: ITS METHOD, THE PROCESS TOWARDS ITS REALIZATION BEGUN Contrast the endings in Revelation." (Dr. W. W. White)			
ADAM STORY 1 — 5	NOAH STORY 6 — 11	ABRAHAM STORY 12 — 23	ISAAC STORY 24 — 26	JACOB STORY 27 — 36	JOSEPH STORY 37 — 50
(Write in names	*for each chapter)*	*(Write*	*in names*	*for each*	*chapter)*
1. Creation 2. Eden 3. Fall 4. Cain & Abel 5. Seth to Noah	6. The Ark 7. 8. 9. 10. 11. Babel	12. Abraham to Canaan-to Egypt 13. 14. 15. 16. ↓ 23. Sarah's Burial	24. Rebekah 25. Twins 26. I. & Abimelech	27. Jacob Receives the Blessing 28. 29. 30. ↓ 36. Gen. of Esau	37. The Slave 38. 39. 40. ↓ 50. Joseph's Death

ur understanding of the purposes of Genesis. THEN
ad the following, and put your findings and those
low together, and keep adding to and sharpening
ese conclusions for the rest of your life time.
Inherent to the Grand Introduction and substantiated
roughout Genesis, the following can be said:

1. As a book of "beginnings" Genesis makes known the
rst cause" of all life and reality, namely GOD. Fur-
er, Genesis reveals that man is the most privileged object
all creation. Man lives in an unusual and awesome rela-
nship to all creation and to his Creator.
2. Evil did something to man and man's relationship to
s God, to himself, to others, and to his environment.
3. As a result of sin, man for his redemption and de-
erance needs God's activity, and (the marvel of it) he
ts what he so desperately needs. This need is clearly set
rth in the two-fold universal failure. (See Chart.)
4. God is going to effect in history a deliverer that will
ing victory over sin and death and evil. Assurances of
is victory are manifest throughout all of Genesis.—Evil
so strong a force that God must cull. Some individuals,
me families and some communities are dropped either
rough complete destruction (e.g. the flood or Sodom,
:.,) or through a particular type of historical judgment
purgation (e.g. Cain and his offspring, the two sons
Noah, Ishmael and Esau).
5. God is so determined in His Grace to deliver and re-
em-exclusively-unto-Himself man that He persistently
d patiently works with and selects individuals and fami-
s (and soon a nation and a Church). He progressively
epares for this work of redemption. Through a "selected
ain" of mankind "all the families of the earth; all the
tions of the earth shall be blessed."

* * *

The learning process of the Bible Student does not
op with the finding of the literary structure (in music,
orm"). He must find the development. He must in-
:pret. Also the Bible Student is to realize that the
ories, dialogue and dialectic of all of Genesis reveal
her lessons. These lessons are of a thematic nature,
d herein a few are suggested with detail given as
ace allows. These themes continue throughout the
riptures, and one wants ever to be alert to them and
eir development and reinforcement. Make each a
votional exercise.

enesis Is a Study of the Person and Character of God

The Creation Story tells much about the intelligence,
wer and intent of God. The "Fall" exposes one to
e "Hidden God" (Luther), for there are realities be-
nd the understanding and probings of man and man's
tellect.

There is "God, the Dialectician" (Luther), which is
t another way of saying that God wrestles with man,
d that He does so for a specific purpose. Through the
terplay of His Promises (Word), and His power and
otivated by His Grace and Purposes, God works in
e hearts, minds and lives of men in order to produce
faith, loyalty, obedience, absolute trust—and what else?

And, there is the Grace and Righteousness of God. In Genesis those dramatic and sometimes not very pretty stories from life do bring into sharp focus the "Grace of God." "Grace," God's particular and peculiar quality of heart and mind, is the root cause of God's taking the initiative in the deliverance and redemption of man.

The twin of the Grace of God is the "Righteousness of God," and this Righteousness of God is to be sensed in the "culling" and "selection," in the flood and with Sodom and Gomorrah, and finally as it projects itself into the lives of believers (through sanctification).

The Grace of God and the Righteousness of God are the one side of a living coin whose other side bears the living image of sin, for all three belong together, sin and Grace and/or Righteousness.

Genesis Is a Study of Man, Man's Sin, and God's Dealing With That Sin

Man, exalted, privileged being, potentially great; experientially small minded, self-centered, selfish, emotionally unstable, spiritually undisciplined, man, as he was and is, also receives much attention in Genesis.

Read first Paul's statements on the "old man" in Colossians 3:5-17 and Ephesians 4:22-5:20 and on "the works of the flesh" in Galatians 5:17-21. In Genesis think through the examples of the behavior of the "old man" such as jealousies, vindictiveness, immoralities, etc. 70 times 7 would vengeance be sought (Gen. 4:24); 70 times 7 would forgiveness be offered (Matt. 18:21-22). Joseph's gracious and patient forgiveness stands in startling contrast to Lamech's behavior, and so does Joseph's heroic and healthy chastity with the immoral behavior of others in Genesis. The "old man" does offer one type of behavior; God through careful cultivation produces another.

Man's sin and nature is not to trust God (Abraham), and, is to seek his own ways in accomplishing ends (Jacob). God does not allow this, for He chastens and schools to bring a person to absolute trust and integrity.

And, one could almost react to some of the Genesis material by feeling that God is far too permissive. Seemingly He lets people get away with so much. God does not. The Genesis writer literally wrestles with the reader on this point (as does the Spirit). Obvious growth in sanctification shows that permissiveness has a purpose. But, is there guilt? The "altar" experiences involved (in part) expiation. Further, the interesting use of proportion in the Joseph story serves to indicate God's attitude towards man's sin, for Joseph in godly wisdom applied pressures upon his brothers in order to induce the resolving of and confession of sin *and* guilt. Sense, also, and from all of Genesis, that as Joseph acted, so God, the Dialectician, acts and acted, for only the "truth shall make you free."

The Camera's Eye

The Camera's I

A national magazine has been running a series of stunning black and white portraits by Yousuf Karsh: the Pope, Robert Frost, Carl Gustav Jung, Konrad Adenauer, Tennessee Williams, Georgia O'Keeffe (pink rose and bleached brain pan). They lead one to reflect on the public personality, the camera, and the Christian implications of the pose.

All of Karsh's studies are posed. Which means that the essence of the person is packaged and frozen. The camera is not candid. It does not catch becomingness. It does not document the rat race. We are constantly being built up and torn down. We are not a package but a heaving sea of change. At this moment a cavity is beginning somewhere in the tooth enamel, an ulceration is being healed in obscure tissue, an infection is winning or losing in the arroyos of the skin.

The Machine and I

Decades ago there was a children's encyclopedia called pompously *The Student's Reference Work*. Everything in it escapes me except the effort to describe the functions of the body in terms of the work of a factory. There was the unloading dock receiving raw materials and that was the mouth, and there were tubes, conveyor belts, lifts, cranes, vents, pumps, stacks. It was fascinating. The body looked so solid, so permanent, so mechanical. You could talk about it in terms of input and outgo. You could even draw up a balance sheet.

The Blur

But of course the body isn't like that. It is a volcano erupting. It is a sea convulsing. And if the camera could really catch us running to a committee meeting or thinking about a competitor, we would be recorded as a smudge. During the first months of television I passed a display in a department store in which ten or twelve of these marvelous boxes were giving us Lena Horne at one and the same time. I shall not forget the bluish phosphorescence of the screen and what was supposed to be Lena. It looked in rapid succession like a disconsolate dollar sign, a dying tornado, an ice cream cone, and a transformer having an argument with itself. Now and then the taut face of Lena would peek out and then disappear in a blizzard of ions.

I have since reflected that we are something like that: a brief and tortuous image duplicating ourselves en lessly on the eye-screens of others, a candle guttering the draft.

Integration

Except when we go to be photographed. Then wi frantic concentration we huddle all the chickens in one coop. For a few seconds we are one. We are ego. We are no longer nature but art. And no mat how skillful or unskillful the photographer, we lo staged.

There hangs on the wall of our dining room a c lection of photographs taken over sixty years ago in obscure provincial shop in Sweden. They are very f portraits, but they are not Yousuf Karsh. And yet it possible to see in the set of the face and the struct of the body the same self-awareness, the same struct ing of the fluids of passingness, the same faint nimbus of pride. "This is me. This is Maria. Peo are looking at me. I want to look my best. I want j a little bit to be noticed."

It is in Karsh's portraits. It is in Miss O'Keeffe's p as she sits like Whistler's mother under an elk skull is in Robert Frost. A face of New England gran scarred and kneaded by the wind, looks out upon m kind. Only the cragginess is a little too craggy. T feeling is conveyed, however subtly, "If you want this is the essential me."

In Thy Sight, O Lord

It is not. No more than the stony faces of Pharaohs, looking down in divine conceit, are the r who, while in their mortal skins, quaked and grov and lusted and dreamed and built. We are our *se* only before one crystal lens: before the eye of Him v is not fooled. What a sweet-bitter salvation it is tc surveyed by an eye so discerning and so compassion

For the Family Altar

J. R. Hestenes

ward the Sixth Sunday After Easter — *Christ and Our Peace*

The Lesson: Acts 1:12-14 • The Gospel: Luke 11:5-13

Monday, May 23

SETTLED

John 14:1

Let not your hearts be troubled; be- in God, believe also in me."

ife can be plenty upsetting! On every influences are at work to keep us on , "up in the air," on "pins and les." We lay plans and attempt to y them out and something comes g to scramble them. We soon learn is the fashion of this life and that e is no stability, no reliable founda- here *except in Christ.* He settles gs. By inviting us to have faith, to ve, to trust in God and in His Son. e is the only way to become settled, nake our hearts quiet, to be assured in the midst of change there is the nal love of God.

Lessen our concerns over matters that to do with today and tomorrow, enly Father, and settle us in matters he soul. Settled in the soul, all other gs shall fall into their proper place we shall know the quiet that comes faith. Amen.

✚

Tuesday, May 24

DESTINATION

John 14:2

"In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you?"

Certainly there can be no peace inside the human breast if there is no idea what becomes of me after this life is over. Few there are who are truly glad to wring what they can out of life and let it go at that. Man was created for more than a few years of life. Those who know Christ and believe in Him have the assurance that there is eternal life awaiting, that there are "rooms" in the Father's house. His life is bent in the direction of the Fatherland. This is the destination constantly beckoning.

For this hope, O God, we praise You. You do not bid us to disdain all things here, for Your Kingdom is here. But we take joy in the thought that in the life to come there shall be nothing but the fulfillment of Your good and gracious will. Amen.

✚

Wednesday, May 25

THE WAY

John 14:6

"I am the way, and the truth, and the life; no one comes to the Father, but by me."

Down the centuries and over the days many new ways have been devised to do things. But the way to peace with God, the way to be saved, the way to heaven has never changed; it is the same today as it was two thousand years ago. This truth brings real peace to those who find it because it puts an end to the question, How can I find God, How can I be sure I am saved, How do I get to heaven. Here is the answer. With this settled, there is no more of trying this idea, that idea, all of it futile. Those who trust Christ the Way are at peace.

In You, O Jesus, I have found the way to the Fatherland. I thank You that You have taken away the barrier of my sin, and by Your blood You have satisfied God in my stead, so that the way is open. Now I depend solely upon You for my salvation. Amen.

✚

Thursday, May 26

ASSIGNMENT

John 14:15

If you love me, you will keep my mandments."

Those who believe in Christ have ething to do. They have the highest gnment there is. They keep His com- dments. Much of the trouble people comes from the fact that they have eal purpose in life, they are flounder- around or they are idle, they are sites, and bothered by a feeling that are of no use to anyone or anything themselves. But there is no greater than knowing that when we are st's we have good work to do, He use us through our obedience to His mandments. There is no unemploy- t line in the Kingdom of Christ.

Ve thank You, blessed Jesus, that is work for all of us in the house- of faith. The Church is not a cra- but a plow. Help us to take hold of assignment of love and plow a fur- to Your honor and glory. In Your ne, Amen.

Friday, May 27

POWER

John 14:18

"I will not leave you desolate; I will come to you."

There is a companionship that belongs to Christianity that the world cannot know. It is the companionship of the Holy Spirit. This has rich meaning to those who are Christ's for they are never alone; they have an empowering presence. By this power they have their faith kept from being crowded out by doubts and fears; by this they are taught, given assurance of forgiveness, kept on the march. Here is the strength of otherwise feeble hearts. Men have tried to live alone, separated from others, to see what it is like. Living alone, without God, is not only lonely, it is death.

O Holy Spirit, come dwell with us in all Your fullness. We need Your presence for the upbuilding of our faith, and the steadying of our hands to do the tasks Christ asks of us. Grateful are we for the comfort of Your presence. Amen.

Saturday, May 28

TRUE PEACE

John 14:27

"Peace I leave with you; my peace I give unto you; not as the world gives do I give unto you."

When it comes to the giving of peace the world is nothing but an "Indian giver," because it takes it away as fast as it gives it. Of course, the sort of peace the world has to offer is not peace in the first place; it is a synthetic sort of thing that cannot begin to match the real article. Christ spoke of the sort of peace the world offers. The peace He gives is not "as the world gives." His peace is true; it settles the heart, it dispels all fear. No "system" can write peace on the face, the heart and soul; but faith can. Christ came to make this possible for all.

We pray for grace, dear Jesus, to distinguish between the easy, fleeting peace of this world, and the peace of God which passes all understanding, and knowing the difference, reach out and take hold of what You offer. Then we shall be blessed. Amen.

Faculty Salaries Up

College faculty salaries have risen an average of 10.6 per cent throughout the nation in the last two years, the U.S. Office of Education reported recently.

Salaries are increasing more rapidly in private colleges, most of which are church-related, than in state or municipal colleges. However, average salaries in the private colleges still lag substantially behind those paid in state universities.

The average faculty stipend in private colleges during the present 1959-60 academic year is $6,510 a year, compared with $5,700 in 1957-58, an increase of 13.5 per cent.

Average faculty salary paid in the undergraduate colleges of state and municipal universities is $7,040 this year, compared with $6,470 two years ago, a gain of 8.8 per cent.

Preachers, Reporters Can Teach Each Other

Methodist Bishop Gerald Kennedy of Los Angeles drew an analogy recently of the church and the press and suggested that preachers and reporters serve as models for each other.

He said that the church and the press have many things in common and cited as examples the fact that both "must fight for all men," that they must communicate, and "face the temptation of popularity."

Bishop Kennedy, who became president of the Methodist Council of Bishops April 26, spoke at a dinner in Los Angeles in his honor attended by some 400 church, community and business leaders. He succeeded Bishop Marvin A. Franklin of Jackson, Miss., and in that post presided over the denomination's General Conference in Denver, Colo., April 27- May 7.

The Los Angeles bishop told his listeners that ministers and reporters "see more real life and human suffering than any others in the community." Both, he said, must be realistic, have integrity, and be competent in their fields.

"Both of these professions will be under such pressure that they will cave in unless they are tough," he continued. "Society wants its interpreters to exaggerate some things and minimize others. The preacher will find influential men shaping him into their service, if he is not careful and alert. So will the reporter. Neither can be worth his salt unless he knows how to resist the most subtle of temptations."

Bishop Kennedy asserted that the Church and the press must fight for men in many fields. Citing the discrimination problem, he said: "The Church must make the fight because racial prejudice is un-Christian. The press, because racial prejudice is un-American. Both must make the fight because it is now a simple matter of survival."

CHAMPS DELAY CELEBRATION

The usual Sunday celebration for the basketball team that wins the Minnesota State high school championship was delayed a day when the title was captured by the Edgerton, Minn., entry.

Instead, team members attended services in Riverside Community Reformed church at Suburban Bloomington and heard a former Edgerton pastor, the Rev. William G. Wolbrink.

In the sermon, Mr. Wolbrink said: "Some people will ask why you don't go back home and have your celebration today. So we'll explain to them that when God created the world, He established the seventh day as a day of rest, as the best day of the whole week.

"We try to keep this day different from other days, to be respectful to the command of the Lord. We want to maintain our heritage of the Christian Lord's day."

Edgerton is a small Dutch community of about 960 persons in southwest Minnesota. Its school was the smallest ever to win the Minnesota state high school basketball championship.

On Sundays, everything in town except the creamery closes. You can't buy a gallon of gasoline and you can't get a cup of coffee in a restaurant.

In facing the temptation of popu larity, he said that for the press comes "as a desire to maintain a bi circulation by taking no stand tha will antagonize anyone. For th Church, the fear of criticism and th threat of economic reprisal constitute the temptation."

"The Church and the press ar guilty too often of betraying their hig callings," the bishop said. "We ar both victims of commercialization. W are both too willing to consider su cess in terms of monetary receipts."

Stressing that both the preacher an reporter must communicate, the Meth odist leader observed that man canno live without "words of interpretatio judgment, encouragement, inspir tion."

"Both the press and the Church he said, "must ask the question: ' anybody listening?' We must lea how to make the great issues cle We must tell the people that our pr ent drift will land us on the rock We must proclaim that America h to wake up and it is much later th we think."

Methodists, EUB Negotiate Union

A plan for organic union of t Evangelical United Brethren Chur and The Methodist Church may completed in two years, it was repo ed at the quadrennial Methodist G eral Conference in Denver, Colo.

Bishop Frederick B. Newell, N York, chairman of Methodist Co mission on Church Union, said theological beliefs of the two denom nations are "practically identica "The discipline, polity and termino gy are the same," he added.

"The main question to be resolve the bishop noted, "is to shape the p posed merger in a way that will vent its seeming to be an absorptio

The EUB church has 750,000 m bers and The Methodist Church, 815,459 members in the United Sta

Bishop Newell suggested this p

POPE GETS CADILLAC

Students and alumni of the University of Notre Dame in Indiana recently presented Pope John XXIII with a 1960 airconditioned Fleetwood Cadillac in token of the university's loyalty and affection.

Thanking the group, numbering about 100, at a special audience, the 78-year-old Pontiff said he was well aware of the "great role" the university plays in the world. He gave a solemn blessing to all present.

Pope John had earlier indicated he did not want a "bubble top" model or any special ornamentation. Besides air conditioning, the Cadillac has a radio and a special control for lowering and closing the windows.

The car is the third which has been presented to Pope John since his election. The other two are an Italian Fiat and a French Citroen.

of size might be overcome by as-
ng minority representation in the
erning bodies of the merged
rch.

Vhile the integration of the two
ominations was in process, such
vities as the publishing house, the
versities, the mission stations, hos-
ls and homes would be controlled
boards in which former members
the EUB Church would be sub-
tially represented.

union plan, when prepared, would
ubmitted to the EUB Annual Con-
nce of 1962 and to the Methodist
eral Conference of 1964. Final rati-
ion by the regional annual confer-
es of both denominations would
obably be required before a merger
ld be effective.

ishop Newell reported that con-
ations with the Protestant Episco-
Church "have come to a period of
escence."

It is unlikely that the Protestant
scopal Church will take steps to-
d mutual recognition of ministers
or inter-communion with, The
hodist Church until after the
glican bishops of the world meet
in in 1968.

Discussions between Episcopalians
Methodists were instituted in 1948
invitation of the Episcopal Church.
rteen joint sessions have been held.
hop Newell attributed the stalemate
negotiations to the failure of the
glicans' 1958 Lambeth Conference
act on specific proposals coming
n America.

Worship Society Plans Conference

Completed plans for the third annual conference of the Lutheran Society for Worship, Music, and the Arts to be held in Allentown, Pa. June 8-10 include a program of theological lectures, dramatic performances, choral and organ concerts, and a tour of historic and artistic highlights in the area.

Principal speaker for the event will be the Rev. Richard H. Luecke of Princeton, N. J. A pastor of the Lutheran Church—Missouri Synod, Dr. Luecke graduated from Concordia Seminary in St. Louis, Mo., receiving his Ph.D. degree in philosophy from the University of Chicago. His special interest has been in religious language and its expression, which he will discuss in two theologically oriented lectures.

At the present time Dr. Luecke is a Lutheran pastor to students at Princeton University and an associate pastor at Messiah Lutheran Church in Princeton.

A choral and instrumental concert given by the Bethlehem Bach Choir under the direction of Dr. Ifor Jones, will open the conference.

Three dramatic performances to be presented to the group include two plays by Charles Williams "House by the Stable" and its sequel "Grab and Grace," produced by the Lutheran Foundation for Religious Drama, an inter-Lutheran group of the metropolitan New York area, as well as "Waiting for Godot" by Samuel Beckett to be performed by the Muhlenberg Christian Association.

A recent hymn-writing contest sponsored by the Society's Commission on Hymnology "revealed a striking lack of creativity in this field of writing" according to the Society. For this reason a discussion which may "serve to encourage thinking and writing in this area which so closely affects the congregation's life" will be included on this year's conference program.

A tour of historical and artistic points of interest in the Bethlehem-Allentown area will be highlighted with lectures on early Lutheran and Moravian history given by Dr. Theodore Tappert of Philadelphia and Dr. John Winlich of Allentown.

In addition to these activities, art, architecture and trade exhibits will be displayed and workshops will be held to discuss problems and questions relating to the areas of concern of the Society.

Those interested in registering for the conference should contact Professor Ludwig Lenel, Muhlenberg College, Allentown, Pa. Mr. Lenel is chairman of this year's conference.

—RNS Photo

PRAY FOR EXPELLEES—Southern University students at Baton Rouge, La., pray for 18 fellow students expelled for recent lunch counter sit-downs. Hundreds attended the protest meeting held on the school's baseball diamond.

PLC Building Plans

An $11,000,000 development program for Pacific Lutheran College, Tacoma, Wash., was voted by the Board of Trustees at its annual spring meeting in April. The program will get underway this year and is to be completed by 1970. A full-time director will be engaged for the program.

Six million dollars of the program is earmarked for 13 building projects and campus improvements. The other five million will be for an endowment to improve faculty salaries and expand the academic program.

Building projects planned include three dormitories, an art building, a classroom building, a field house, a stadium and athletic field, a health center, a swimming pool, a recreation center; and additions to the library, College Union and Science Hall.

Organ Music Given

The Mikkelson Library at Augustana College, Sioux Falls, S. Dak., has announced receiving a complete library of organ music as a gift from Ray Berry, editor and publisher of "The American Organist."

Valued at several thousand dollars, the organ music collection represents all periods of composition covering several centuries through its 600 items which have been cataloged by the library staff for use of students and faculty. Some pieces in the gift collection are no longer available because they were made from plates that were destroyed during World War II.

Churches

Torrance, Calif. — Christ the King Church here dedicated its new Sunday school building in April. Dr. Gaylerd Falde, president of the California District, conducted dedicatory rites. Christ the King, a four-year old congregation, has 860 children enrolled in its Sunday school. The pastor is the Rev. Maynard V. Midthun.

Milnor, N. Dak.—The Milnor Lutheran parish here dedicated a new parsonage on Palm Sunday. Dr. Loyal Tallakson, president of the North Dakota District, conducted the dedicatory rites. The Rev. Lloyd A. Nelson is pastor. Miss Norma Johnson, senior at Concordia College, has accepted the call to be parish worker in the Milnor parish and will assume her duties in June.

Texhoma, Texas—Oslo Church here celebrated its 50th anniversary in April. Dr. F. A. Schiotz, president of the ELC, was the guest speaker. The Rev. Robert L. Cordes is pastor.

Ukiah, Calif.—Grace Church, a new home mission congregation held its organization meeting on March 27. The Rev. Mark Anderson is pastor of this congregation whose building loan is being sponsored by Immanuel Church, Beresford, S. Dak.

People

The Rev. V. A. Jensen has resigned from his parish at Princeton and Clear Lake, Minn. in order to accept a call to Gol Church, Kenyon and Grace Church, Nerstrand, Minn.

The Rev. T. C. Hanson, formerly pastor at Breckenridge, Minn. is now serving as pastor at First Church, Detroit Lakes, Minn.

The Rev. O. P. Sheggeby of St. Cloud, Minn. has accepted a call to establish a new home mission congregation in Kennewick, Wash.

The Rev. Eldon H. Lyso of Long Prairie, Minn. has accepted a call to establish a home mission congregation in Pasco, Wash.

The Rev. O. R. Kleppe of Snohomish, Wash. has accepted a call to establish a home mission congregation in Elma, Wash.

The Rev. Wesley D. Tollefson, pastor of Christ the King Church, Tacoma, Wash., has accepted the call to Christ the King Church, Snohomish, Wash.

The Rev. David Lovaas is serving as a part-time visitation pastor at Trinity Church, Owatonna, Minn., the Rev. A. G. Bagaason, pastor. He will continue to live in Northfield, Minn.

The Rev. Sigurd M. Moe has resigned as pastor of Colfax Church, Colfax, Wis., in order to accept a call to become associate pastor of the campus congregation at Pacific Lutheran College, Tacoma, Wash., effective July 31. Pastor and Mrs. Moe will also serve as house parents in one of the men's dormitories at PLC.

Chaplain B. B. Nielsen, who was on leave studying at the Jung Institute, Zurich, Switzerland, died March 23 of a heart attack while vacationing near Oslo. Funeral services and burial were in Norway. Obituary later.

The Rev. Knut Monson has resigned as visitation pastor of First Church, Duluth, Minn., in order to accept a call to be chaplain of the Pleasant View Lutheran Home, Ottawa, Ill., effective June 1.

The Rev. Obed Vold has resigned from Central Church, Anchorage, Alaska, and is accepting a call as pastor of Central Church, Bellingham, Wash.

BUILD EDUCATION UNIT—The $117,000 educational unit shown above was recently dedicated by Fron Church, Starbuck, Minn., the Rev. N. O. Dversdall, pastor. The seven rooms of the new building accommodate 300 Sunday school pupils. Dr. A. E. Hansen, president of the Northern Minnesota district, conducted the dedicatory rites.

The Rev. E. B. Swenson, formerly tor in Cameron, Wis., is now serv- as pastor of First English Church, nland, Wis.

The Rev. L. O. Sunde who organized l has been serving First Church, narillo, Calif., since 1954 will retire m the parish ministry on July 1.

The Rev. Oscar Rem has resigned m his parish in Clinton, Wis., in er to accept a call to become pastor St. Olaf Church, Hartford, Wis., ctive this month.

The Rev. Eldon J. Underdahl has re- ned from his parish in Coon Valley, s., in order to become pastor of Jef- son Prairie Church, Clinton, Wis.

The Rev. Myrwood A. Bagne has re- ned from his parish in Frost, Minn., order to organize a new Home ssion congregation Christ the King urch at West White Bear Lake, nn.

Obituary

The Rev. O. C. Harang of Echo, nn., died Feb. 6. He was born Aug. 1885, at Lake Mills, Iowa. He at- ded Highland Park College and the ited Church Seminary. He was or- ned in 1913 and was married the ne year to Emma T. Halverson. He ved as pastor at Robinson, Kansas, skell, Neb., and Belview-Echo, nn. He had been in poor health ce his retirement in 1951. Funeral vices were held in Belview on Feb.

orwegian Eyes

ntinued from page 5)

mative and inspirational material. m surprised that your church is able maintain a worldwide foreign mis- n program, with only a small staff Headquarters. Oh there are many endid things in your beloved ELC! ur church schools, your church ers, your publishing house, your ritable institutions, your home mis- n program!

am impressed with the Lutheran urch in America, *but,* there are a things that puzzle me, and which, nkly, I disapprove of. I was sur- sed the first time I attended a wed- g. Many members of the congre- ion were present, but they took no ive part in the wedding service. They did not sing! The singing was done by soloists. The wedding guests were merely listeners, spectators. Hymn singing is a part of the worship service, and it seems to me the assembled guests should sing. I had the same experience at my first funeral. The singing was done by a soloist. I enjoy a good solo, but it seems to me the solo should be in addition to the hymn singing. And speaking of funerals, I think you have a custom over here that is almost pagan; you wheel the casket out into the Narthex, and permit the assembled congregation to file past the bier, to view the body of the departed. Isn't that being rather cruel to the bereaved family?

There is one thing I have missed in the congregations I have visited. It is what I call "spiritual spontaneity." Members of the various church organizations take part in the meetings. They participate. But their devotions, their prayers, their Bible studies, are frequently "read." Why aren't there more free prayer, and spontaneous discussion of the topic, or Bible study? I am not criticizing; I am merely suggesting!

We have made many pleasant discoveries in this country. One of them is this: as a congregation you are concerned about the welfare of your pastor and his family. Congregations are much smaller here. For that reason there is a more intimate relationship between the pastor's family and the parishioners. A congregation is like one big family; a family of God. And in this family of God, we have been treated so well!

When we see how willing people are to teach in the Sunday school, in the Vacation Bible school; to serve a dinner to 80 LCR children twice a month; to serve refreshments to a large group after a funeral; when we find the church filled to capacity by an attentive congregation, on a hot Sunday morning in July, then we bow our heads, and say with Jacob: "This is none other than the House of God, and this is the gate of heaven."

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)

FOR SALE

Homes

3 bedroom house with 24′ x 40′ shop (has been an electric shop) on adjoining lot in a SC Minn. city of about 5,000 in good farming community, with new ELC church. Reasonable price. 666-1B

Businesses

Country weekly newspaper and job printing shop. Ideal family business. Small investment. Small progressive SW Minn. community. New school. Lutheran Church. 666-2C

Shoe repair shop and shoe store: Good business and excellent equipment—will sell for favorable figure. Buyer option to purchase inventory of shoes and other footwear. Co. Seat town, NC Iowa. Average annual sales: $15,000. Strong Lutheran Church. 666-3C

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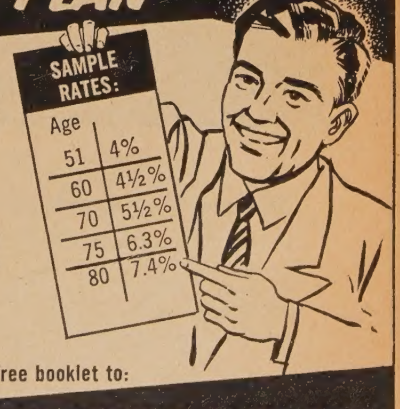

Write also for information on "Wills, Gifts through Life Insurance, Memorial Gifts, and Special Gifts" suggestions.

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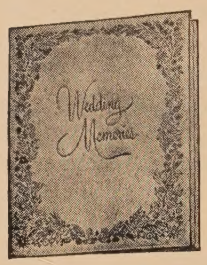

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Padded moire (gold or silver) covers, 24 pages, 9⅞x7⅞.

No. G824/3
Golden Wedding.....**$3.00**
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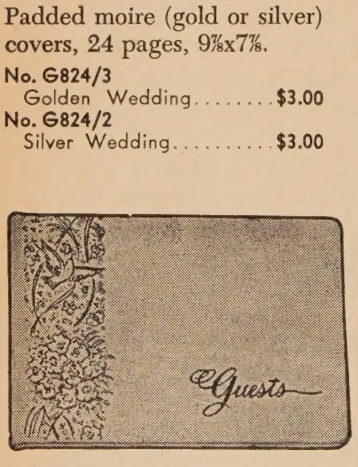
Silver Wedding.....**$3.00**

Wedding Memories

No. W262—A beautifully illustrated book to be filled in, giving the wedding couple a personal record of many golden moments. White leatherette padded covers, silver design. 8x10. **$3.50**



Wedding Guest Book

No. 712-62—White leatherette padded covers, silver design. 48 pages silver edged and illustrated. 9½x6⅞. **$4.00**

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Leatherette covers, 7¾x5½.

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Used Church Pews wanted by home r sion congregation in Arizona. Write part lars to Calvary Church, 5601 E. Broadv Tucson, Ariz.

When visiting Oslo, Norway, you are vited to worship with the *American Luth Congregation* at services held each Sunda *11:00* at *Haandverk Auditorium,* Rosenkr gt. 7 (corner Rosenkrantz-Kristian IV rectly across from the Bristol Hotel in do town Oslo). A good place to meet fe Americans away from home. Please inf neighbors and friends who will travel Norway this summer. Address all comm cations to Oscar C. Hanson, Pastor, Amer Lutheran Congregation, Dalsveien 46, S dal, Oslo. Telephone 69-85-03.

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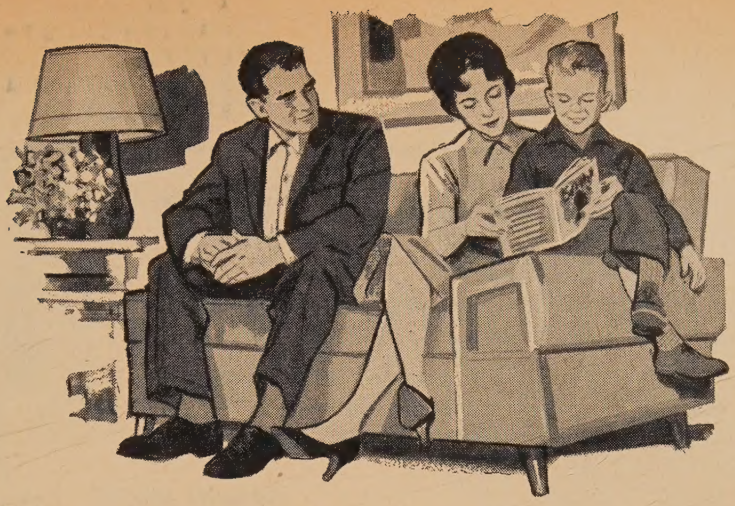

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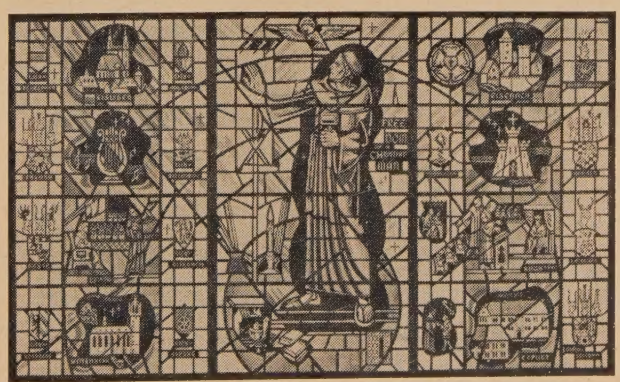

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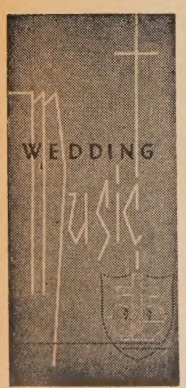

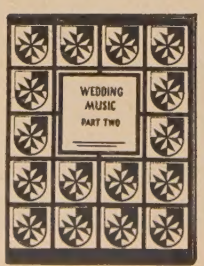

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